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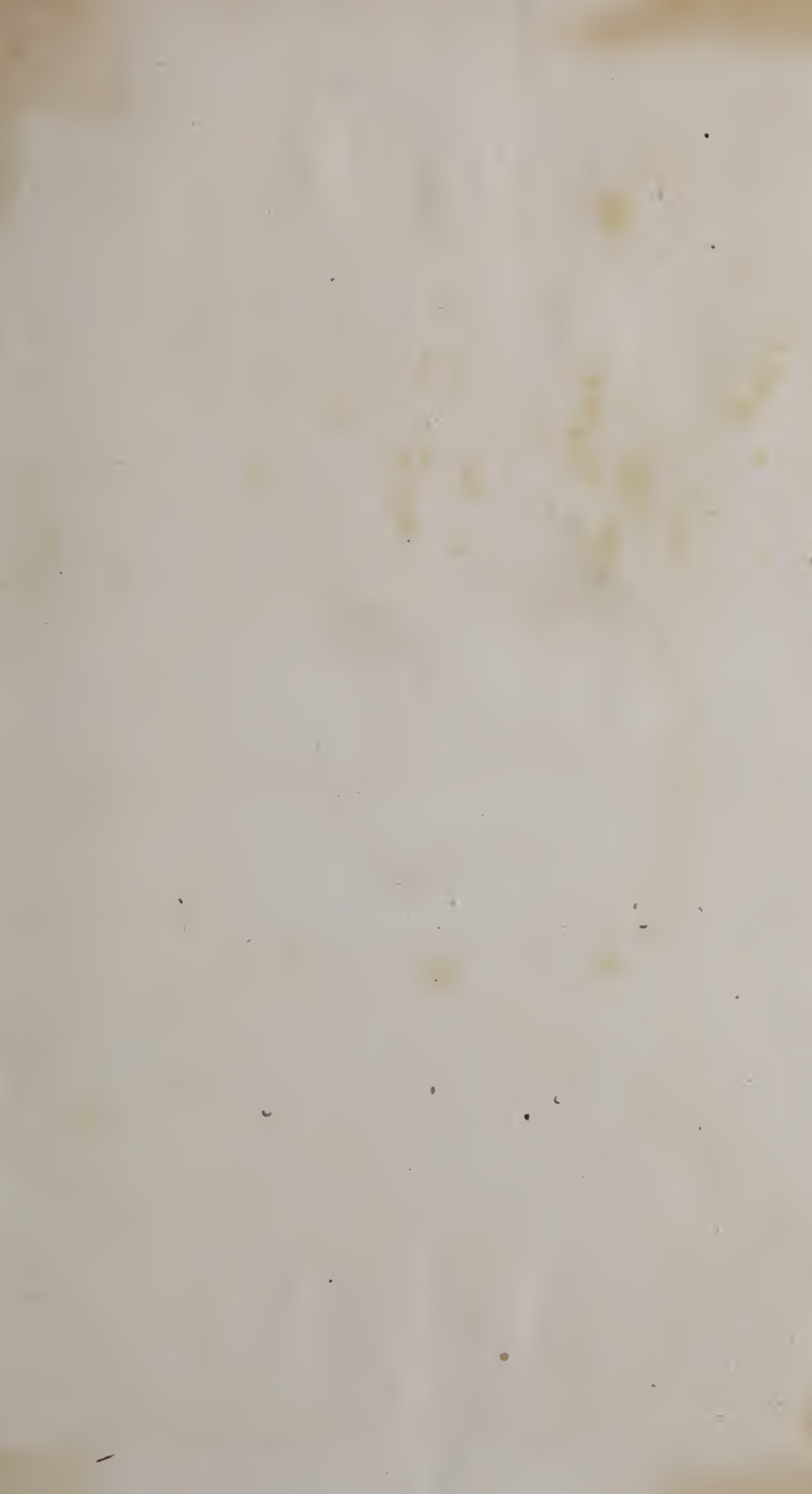
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THE DESTRUCTION OF ROMANISM.

MANY students of the prophetic portions of the Bible, by placing a very literal construction upon the terrible terms and the tragic imagery in which the overthrow of the Romish Babylon is foretold, have been led to look for the destruction of Popery by physical forces rather than by moral power. Instead of expecting its suppression by the resistless "truth and grace which come by Jesus Christ," they are confident that it is to be crushed by a sudden effort of the Almighty strength of God. Some imagine that the city of Rome, itself, with all its "cloud-capt towers and gorgeous palaces," is to be swallowed up *instanter* by a volcanic eruption, or is to disappear for ever in another asphaltic lake like that which buries Sodom. We have known some very ingenious men who were afraid to visit the spot from fear that the catastrophe might happen while they were there. Others have a fancy that the angel who slew the host of Sennacherib will draw his exterminating sword against the doomed Papists, and

leave them all dead men in a single night. It is needless to make mention of other schemes for the destruction of Romanism by similar means and agencies. They all assume that the Church of Rome is to be annihilated and not reformed.

That the Roman Church is corrupted both in doctrine and practice beyond the possibility of reformation, we do not doubt. We are confident that God has revealed his unalterable purpose to destroy entirely that huge and complex framework of deceit, superstition, idolatry, and spiritual tyranny. But it does not follow that he will dash it into non-entity by a blow from the fist of Omnipotence. The ruin of Romanism would be brought about quite as effectually, and far more gloriously and blessedly, as it seemeth to us, by those divine instruments, light and love, with which the victorious Redeemer has thus far gained all his triumphs of grace. It is the glory of God that he is the MORAL GOVERNOR of the world. And if he were to cease to

rule the world by moral means, before he has fulfilled his revealed promises to his Church, and if he were to betake himself to a simple exertion of physical force, it would seem almost like an acknowledgment that the Pope and the Devil, and all the other "powers of darkness," were more than a match for him in the use of moral instrumentalities; and that they by such agencies had reared up a kingdom of error and sin, which God could not throw down by any amount of moral influence from his own divine truth and Spirit. To such a conclusion as this we can not willingly come, merely to carry out a system of interpretation which is not itself inspired, and which no necessity of fact or logic compels us to adopt. It can not be denied that God puts great honor upon his word and ordinances as means of grace, and that by these he is *able* to convert all the Romanists, and to do it with the same infinite ease wherewith all his other works of creation, providence, and grace are done. And if he were to do this in his own good time, Popery would be as thoroughly annihilated as if every Papist on the face of the earth were to perish of the cholera, or be whelmed in the sea. Surely the God of all grace can convert the world to himself, and subjugate it to his holy will, without depopulating it.

At the same time, such a method of destroying Popery is perfectly in accordance with the tenor of the prophetic language in regard to it, which is used in the Bible. It is true that great physical changes, even greater changes than it has already undergone in remote ages, may be impending over this material globe; and some of these may be alluded to in the prophecies, and may also be the causes, or effects,

or natural concomitants of the wonderful moral revolutions which the inspired writers foretell. Of this nature appear to be the predictions of the final conflagration of the world, and some others. But it does not follow that all prophecy in which occur images of terror or sublimity is to be understood in a strictly literal sense, and in no other; and that we are therefore to look for the destruction of Romanism only in the death and perdition of all who profess it, at some dread moment in the mysterious future. This is to turn poetry into prose. It is by such a transformation of beautiful rhetoric into bad logic, that the Romanists have developed their absurd and impious doctrine of transubstantiation from our Lord's impressive similitude: "This is my body." Just as fitly might we take the inspired words, "All flesh is grass," and prove by these, in regard to a man riding on a horse, that although there may appear to be the "accidents" of two different animals, they are in "substance" only two bundles of hay! And then how is this to be reconciled with the declaration made to Adam: "Dust thou art"? Could he have been grass and dust at the same time? But if we understand these terms figuratively, as images to describe the frailty of mortal man, then they do but mean and assert the same thing. In the prophetic Scriptures it is said that "the moon shall be turned into blood." Can this prediction never have its fulfillment till that solid planet shall be transmuted into a vast clot of coagulated gore?

It is important that this matter be rightly understood. If the destruction of Romanism is to come in a purely miraculous way, by a bare effort of the almighty power of God, then we

have no duty in regard to that event, unless it be to sit with folded hands, looking earnestly for its coming. Such a belief must paralyze all evangelical effort for the conversion of the hapless heretic. He will be left to his fate.

On the other hand, if Romanism and idolatry are to be abolished in the same way, by the preaching of Christ's Gospel and the outpouring of his Spirit, then our course in regard to both is equally plain; for Popery and heathenism are equally pernicious to the

souls of men, and may alike be overpowered by the energy of divine truth dispensed in the ways of God's own appointment. The *ism* has no existence aside from the *ist*. Let the Romanist be brought to cast off his errors, and to embrace the truth in the love of it, and his Romanism is abolished. So far as this work upon the mind goes on, so far an end is made of Popery. When the work is finished, Popery is so destroyed that heaven and earth, in this respect, can ask no more.

BORZINSKI'S ESCAPE.

BOHEMIAN names may be hard names to our English organs; but they are not so hard as the sad case of the victims of persecuting cruelty in the land of the martyred Huss and Jerome.

In our January number we published the petition sent by Ubaldo Borzinski to the Pope, in the month of November, 1854, and praying for the correction of the shocking immoralities constantly practised in the convents of the Brothers of Mercy in Bohemia. That petitioner still groans in bitter bondage, having ever since pined in imprisonment in one of those conventual jails, from which the laws of that country afford no release.

This Ubaldo has a brother, like-minded with himself, also a member of the same misnamed order of monks, who has recently effected his escape from "durance vile." John Evangelist Borzinski was a physician in the convent of the Brothers of Mercy at Prague. He is a scientific and cultivated man. By the study chiefly of such portions of the Scripture as he

found in his Breviary or Prayer-Book, he was first led into Protestant views. Following his convictions, he applied to a Lutheran clergyman for admission to a church of the Augsburg Confession. The clergyman told him that, although under the laws of Austria such a change of religion is permitted, it could not be allowed in him because he was subject to the rule of a monastic order, from which the State could not free him. By the advice of the clergyman, a faithful but very cautious man, the convert betook himself to the territories of Prussia, where he was received into the National Church at Petershain by Dr. Nowotny, himself formerly a Bohemian priest. This was not done till great efforts had been made to induce him to change his purpose, and also to get his person into the power of his adversaries. He had been seventeen years resident in different cloisters of his order, as sick-nurse, alms-gatherer, student, and physician, and knew the conventual life out-and-out. As he testifies: "There was little true piety or fear of God, so far as I

could see; but abundance of hypocrisy, eye-service, deception, abuse of the poor sick people in the hospitals, such love and hatred as are common among the children of this world, and the most shocking vices of every kind." He now felt a disgust for the cloister life and for the Romish religion, and he sought, by the aid of divine grace, to attain to the new birth through the word of God. Though he had never read the Bible itself, he carefully studied the quotations from it in his Breviary, and these sufficed to make him feel the worthlessness of mere formal devotion, and of the absolutions so often announced in the Order, and which the monks derisively called "general pardons." The Psalms and the Lessons from the New Testament, which make up a considerable part of the Breviary used in the cloisters, wrought in him a deep evangelical conviction, and filled him with humble faith and fervent love. "Look you," said he to the Prussian clergyman, "it was thus I became a Protestant. I found a treasure in that dust-heap, and went away with it." This treasure he prized more and more. He then thought within himself, if these detached passages can give such light, what an illumination he must receive if he could but read and understand the whole Bible.

He did not, however, betray his dissatisfaction, but devoted himself with greater diligence to his professional duties in the Order. He might have remained in it, his life still hid with Christ in God, had not the hierarchy, under pretense of making reforms and restoring the neglected statutes of the Order, brought in such changes for the worse as led him to the resolve to leave the Order and the Romish Church as

well. As already stated, he joined the Lutheran Church in Prussia, and devoutly received the sacraments on the 17th of January, 1855. As he was now an openly acknowledged member of another communion, he thought he might venture to return to his own country. Taking his leave of his Prussian friends to whom he had greatly endeared himself by his modesty and his lively faith, he went back to Bohemia with a heart full of peace and joy.

He lived for some time amidst many anxieties, secluded in the house of his parents at Prosnitz, till betrayed by some who dwelt in the same habitation. On the 6th of March he was taken out of bed, at night, by the police, and conveyed first to the cloister in Prosnitz, where he suffered much abuse, and from thence to the cloister in Prague. Here the canon Dittrich, "Apostolical Convisitator of the Order of Brothers of Mercy," justified all the inhuman treatment he had suffered, and threatened him with worse in case he refused to recant and repent. Dittrich not only deprived him of his medical books, but told him that his going over to Protestantism was a greater crime than if he had plundered the convent of ten thousand florins. He was continually dinned with the cry: Retract, retract! He was not allowed to see his brother, confined in the same convent, nor other friends, and was so sequestered in his cell as to make him feel that he was forgotten by all the world.

He managed, through some of the monks who secretly sympathized with him, to get a letter conveyed occasionally to Dr. Nowotny. These letters, which lie before us in the German, are filled with painful details of the severities practised upon him. These were much

increased in resentment of a petition sent by him on the approach of Easter, that he might be allowed to receive the Lord's Supper from some Lutheran pastor. In one of these letters he says: "My only converse is with God, and the gloomy walls around me." He was transferred to a cell in a most unwholesome spot, and infested with noisome smells not to be described. Close by him were confined some poor maniacs, sunk below the irrational brutes. Under date of April 23d, he writes: "Every hour in this frightful dungeon seems endless to me. For many weeks have I sat idle in this duration with no occupation but prayer and communion with God." His appeals to the civil authority and to the Primate of Hungary procured him no redress, but only subjected him to additional annoyances and hardships. His aged father, a man of four-score years, wept to see him, though of sound understanding, locked up among madmen; and when urged to make his son recant, would have nothing to do with it, and returned the same day to his sorrowful home. These letters of Borzinski abound in touching petitions to the Father of mercies, who heareth the sighing of the prisoner. By the last, dated August 14th, it appears that he had been notified that he was to be imprisoned for life. He now prayed most earnestly for deliverance; and he was heard, as his prayers and his endeavors wrought together. The sinking of his health increased his desire to escape; for, though he feared not to die, he could not bear the thought of dying imprisoned in a mad-house, where he knew that his enemies would take advantage of his mortal weakness to administer their sacraments to him, and give out that he had returned to

the bosom of their Church; or, at least, to shave his head that he might be considered as an insane person, and his renunciation of Romanism as an effect of derangement of mind.

Several plans of escape were projected, all beset with much of difficulty and danger. The one he decided upon proved to be successful. On Saturday, the 13th of October, at half-past nine in the evening, he fastened a cord made of strips of linen to the grate of a window, which grate did not extend to the top. Having climbed over this, he lowered himself into a small court-yard. He had now left that part of the establishment which was reserved for the insane, and was in the cloistered part where the brethren dwelt. But here his fortune failed him. He saw at a distance a servant of the insane approaching with a light, and with aching heart and trembling limbs, by a desperate effort climbed up again. He returned to his cell, concealing his cord, and laid himself down to rest.

On the following Monday, he renewed his efforts to escape. He lowered himself, as before, into the little court-yard; but being weak in health and much shaken in his nervous system by all that he had suffered in body and mind, he was seized with a palpitation of the heart and trembled all over, so that he could not walk a step. He laid down to rest and recover his breath. He felt as if he could get no further. "But," he says in his affecting narrative, "my dear Saviour, to whom I turned in this time of need, helped me wonderfully. I felt now, more than ever in my life, his gracious and comforting presence, and believed, in that dismal moment, with my whole soul, his holy word: 'My grace is sufficient for thee; for my strength is

made perfect in weakness.' Borzinski now arose, pulled off his boots, and though every step was made with difficulty, ascended the stairs leading to the first story. He went along the passage-way until he came to a door leading into the corridors where the cloister-brethren lodged. But the trembling-fit came over him again with indescribable anguish, as he sought to open the door with a key with which he had been furnished. He soon rallied again, and gliding like a spectre by the doors of the brethren, who occupied the second and third corridors, many of whom had lights still burning, he came, with his boots in one hand and his bundle in the other, to the fourth passage-way, in which was an outside window he was trying to reach. The cord was soon fastened to the window-frame, yet still in bitter apprehension; for this window was seldom opened, and opened hard, and with some noise. It was also only two steps distant from the apartment of the cloister-physician, where there was a light, and it was most likely that, on the first grating of the window, he would rush out and apprehend the fugitive. However, the window was opened without raising any alarm, and now it was necessary to see that no one was passing below; for, though the spot is not very much frequented, yet the streets cross there, and people approach it from four different directions. During these critical moments, one person after another kept passing, and poor Borzinski tarried shivering in the window for near a quarter of an hour before he ventured to let himself down. While he was waiting his opportunity he heard the clock strike the

third quarter after nine, and knew that he had but fifteen minutes to reach the house where he was to conceal himself, which would be closed at ten. When all was still, he called most fervently on his Saviour, and grasping the cord, slid down into the street. He could scarce believe his feet were on the ground. One glance to heaven and a deep-drawn sigh of thanks was his hasty prayer. Trembling now for joy rather than fear, he ran bare-headed to his place of refuge, where he received a glad welcome.

Having changed his garb, and tarried till three o'clock in the morning, he took leave of his friends, and walking briskly through the gloomy old capital of Bohemia, he reached the Portzitscher Gate, in order to pass out as early as possible. Just then a police corporal let in a wagon, and Borzinski slipped out unchallenged. It is needless to follow him further in his flight. In a few days he found himself safe among his kind friends in Prussia.

Thus has another escaped as a bird out of the snare of the fowler. And here we have another proof, that even the darkness of the cloister may be penetrated by the saving light of divine grace, and that nothing shall be too hard for the Lord, either in converting his people, or delivering them out of the hand of them that seek their harm.

And here, too, we have another convincing proof that conventual establishments are dangerous to the liberty and life of the citizen; and that these ecclesiastical prisons which refuse to be responsible to the civil power, ought either to be subjected to careful inspection on the part of the government, or wholly prohibited in a free country.

THE MONTH OF MARY, AND THE ROMISH MUSIC.

It is very much the fashion among a certain class of musical *dilletanti* to dilate with a sickly enthusiasm upon the ravishing music to be heard in the Romish churches. These churches are often visited, like opera-houses, for the purpose of hearing this delectable entertainment. Many soft heads have been quite melted by the exquisite strains of a *miserere*, or entirely turned by the roaring of an "old Gregorian chant." Bewitched by such "siren songs," they have been lured upon the rocks of Popery, and made shipwreck of the soul. In opposition to the fashionable cant and twaddle upon this point, we offer the following sensible comments of Romanists themselves, collected by a correspondent of that most valuable English periodical, the *Evangelical Christendom*, which is not known in this country as it should be:

"We are now in the *month of Mary*, the *month of flowers*, and the scandal of Pagan fêtes in the Romish churches has recommenced. It would be difficult to give any one who had not seen and heard it, an exact idea of what then takes place. The temples of Popery are in unison with worldly theatres. Every evening at Paris, and in the provinces, the altars are surrounded with artists, men and women, who, under pretext of doing honor to the Virgin Mary, in fact give concerts. No piety, not even gravity, is to be seen in this so-called religious worship; the priests endeavor to attract the multitude, and take abundant receipts, in granting, by their music, an unworthy satisfaction to sensual instincts, and to the desire after gross entertainments. Never has Paganism, in its most material rites, gone farther!

"I am not exaggerating; and to prove it, I will quote some extracts from articles

composed by Roman Catholics—by the intelligent laity who groan at these incredible profanations. 'See what has taken place during the month specially consecrated to the honor of the holy Virgin,' says M. Danjou, editor of the *Religious Musical Review*; 'our churches resound with brilliant concerts. Melodies, by turns mournful and animated, light cadences which invite the listeners to dance, singers who imitate the performers of the opera, are at this moment heard in the principal parishes. It is an intoxicating spectacle; but I utterly deny that there is any thing catholic or religious.'

"M. Fetis, director of the *Musical Review*, expresses similar regrets and lamentations; he acknowledges that the music sung during the month of Mary inspires ungovernable passions, and that the spectators, in place of going to church for edification, find it very convenient to hear, for a small contribution, romances, nocturnals, and other gallant airs sung by agreeable young ladies.

"In the *Journal des Débats* itself, an honorable writer, M. J. D'Ortigue, utters a cry of reprobation and alarm: 'At the sight of this Paganism, which is introduced into the things of religion, the moral sense,' says he, 'is shocked; the public conscience is moved; the conscience of all who believe in God; the conscience of the Catholic, the Protestant, the Jew. Of the Jew, I have said. We have the honor of reckoning amongst our friends an artist, a virtuoso, whom we esteem as a man and whom we admire as a composer. This artist Christians lament to see separated from them; he is an Israelite. He, too, has been shocked at what he has heard in our temples. A great musician, he understands the dignity of the art; respectful towards his own worship, he conceives respect for a worship which is not his own. He came to see us, and said to us: "Things take place in your temples which you ought no longer to support; speak; do not

fear; for those who know you, know your motives. It is not whether the music is good or bad; it is not what wounds the ear, but public propriety, dignity, and virtue—that which offends every elevated mind.” And after having cited these words of the Jew, M. D’Ortique entreats the ecclesiastics of his communion to put a stop to these profane concerts: he says that he will pursue the *scandal under all its forms*, and will only lay down his pen when it is expelled from the sanctuary.

“Is it not a curious and characteristic fact to see the laity of the Romish Church giving the priests lessons on decency and virtue, and exhorting them better to re-

spect the public conscience? Into what disgrace have not the Popish clergy fallen since they need such warnings? The friends of the sacerdotal caste often affirm that the Romish faith is increasing in our country, and is making remarkable progress. But I doubt whether the month of Mary, with its scandalous songs and worldly concerts, is likely to extend the empire of piety. Those persons, even, who seek these frivolous amusements in the churches feel, by a kind of instinct, that religion must suffer and decline, when the temples are transformed into concert-halls, when the priests organize fêtes which tend to produce gross sensualism.”

PERSECUTIONS IN TUSCANY.

THE following letter is by a very reliable correspondent of the *Evangelical Christendom*:

“FLORENCE, *May 14, 1856.*

“MY DEAR DR. STEANE: There are three cases which I wish to bring forward at present in connection with Tuscany: 1. Some of your readers must recollect that about fourteen months ago a poor man, called Domenico Cecchetti, was arrested at Florence on a religious charge, and condemned to a year’s imprisonment at Imbrogiana. The charge against him was, that he had taught his four children to read the Bible, and that he had occasionally religious *reunions* in his own house. There was no public trial; but as the sentence was published in the English newspapers, and copied into the French journals, the case soon acquired no small notoriety, and the Tuscan Government, that wished to do *evil* ‘by stealth,’ ere long, ‘blushed to find it fame.’ Lord Clarendon at length instructed the British Minister at Florence to make a representation to the Grand-Ducal Government on the subject, and the result was, that after four months’ imprisonment, the sentence was commuted into exile. It was certainly

understood at the time, by Cecchetti’s friends, that he was merely expected to complete the term of his penalty in exile, and that at the expiration of eight months he would be at liberty to return to Florence. It was not at all at his request that his sentence was commuted. It was a *favor* granted at the instance of the British Minister. Cecchetti went to Turin, got employment, and has been able to gain a small sum daily. His four children were left to the care of strangers, or rather to the care of Him who feeds the young ravens when they cry. One of them has been since removed by death, while the father was absent and undergoing his penalty for having taught his boys to read the word of God. There is a promise to God’s servant, that ‘he shall not be afraid of evil tidings;’ and it was surely a consolation to this poor man, when the sad news reached him at Turin, that he had sought to instruct that child in the truth as it is in Jesus. To those who remained he hoped ere long to return. The eight months were completed; but when he sought permission to return, he was asked to give a declaration that he would not again get into trouble—that is, that he would not again read the word of God

with his children, nor attend religious meetings. This he refused to do, saying that it was better to remain a whole year in exile than to deny his principles, and prove unfaithful to his God. But now it is stated that it was meant, from the very first, that when the sentence was commuted from imprisonment to exile, the term should be doubled—that this is the ordinary rule—and that, hence, Cecchetti must pass sixteen months in banishment. It is evident, then, that the opinion that the British Minister at Florence had obtained favorable terms for this poor man, has been an entire mistake, as he would have preferred eight months more in prison to sixteen in exile. For six months yet his children, who are not able to earn their own bread, are left to depend on others. Is this all that has been gained by the interference of the British representative?

"2. The second case is the prosecution at Pontedera. About fifteen persons in that town are accused of holding Protestant opinions, and for some time they have been under process. It was supposed that the prosecution had been stopped by the interference of Lord Normanby, who kindly interested himself in the matter; but the Archbishop of Pisa, Cardinal Corsi, has decided to go on with it, if possible, and to condemn at least the heads of the heretical party. About eighty witnesses have been examined in the case, and a sufficient mass of evidence got up to prove that several persons in Pontedera meet together to read the Bible, and have no faith in the priests. Finally, five of the most noted among the parties implicated were examined at length before the 'Giudice d'Istruzione,' who told them that they should receive due notice of the manner in which the case should be conducted. It is very evident that the ecclesiastical authorities at Pisa and Pontedera are most anxious to obtain a condemnation of the whole party, and, at the same time that the Government is somewhat unwilling to have such a glaring case on its hands at the present moment. Hence the

minutes of the proceedings, and all relative documents, have been sent up to Florence for the perusal of the Minister of the Interior, in whose hands apparently the case rests. Whether the parties shall be tried by a public trial before the Royal Court, or be condemned without trial or opportunity of defense, remains to be seen. But such is the position of our brethren at Pontedera. When Massei was condemned, about eighteen months ago, there were but two or three Bible-readers in Pontedera. The case attracted notice, and now there are forty or fifty persons who read the Bible, and no fewer than fifteen are under prosecution for heresy. A case in which eighty-two witnesses are examined can not fail to excite attention, and the authorities are but strengthening the party by the effort to put it down. God thus makes the wrath of man to praise Him: but at the same time it is *our* duty to use all the means in our power that our brethren may not suffer. A representation on the subject has been already made by the British Minister; but in the present state of Tuscany it is well that every such case should be made as public as possible, especially as the condition of the Italian States is now attracting, in so marked a way, the public attention.

"3. The third case is that of Giovanni Battista Ruggero, a young man from San Piero, in Bagno, in Tuscan Romagna. About three years ago, Ruggero was arrested on a religious charge, and finally sent to the Bargello, at Florence. After an imprisonment of nine months, he was tried in the Royal Court, defended most ably by the Advocate Salvagnoli, one of the best lawyers in Tuscany, and acquitted. He had, however, been already nine months in prison. He returned to his native place in Romagna; but as he still held the same opinions as before, he was again arrested several months ago, and is now a second time in the Bargello, at Florence. By a decree of the *Camera della Accuse*, (Chamber of Indictments,) dated January 5, 1856, Giovanni Battista

Ruggero, aged twenty-eight, of San Piero, in Bagno, shoemaker, is accused of attacking the religion of the State by reading books prohibited by the ecclesiastical authorities, by holding impious and Protestant doctrines, and by defending such doctrines in the presence of others—a crime provided for and punished by the 137th article of the Criminal Code. The heretical doctrines are specified in the accusation: 1. Ruggero denies 'the consubstantiality of the Word,' by which it seems is meant the doctrine of Transubstantiation. It is evident that the priests and prefects of Romagna are not very well 'up' in their theology; and it is possible they imagine that they have correctly employed the very learned term given above. I may say that none of the Tuscan converts, as far as I am aware, have ever had any doubts about the divinity of our Lord, or any doctrine of the so-called Apostles' Creed—but they all deny the power of a priest to convert a wafer into the body of Christ. 2. He denies the virginity of Mary—that is, her perpetual virginity, as most of the Italian converts, having merely the Bible for their teacher, take in the most literal sense the phrase in the Gospels, 'the brethren of the Lord;' and believe that James and Josès were His brethren in the flesh, and sons of Mary. 3. He denies the infallibility of the Pope as head of the Catholic Church. This is truly astounding! That a native of Romagna should deny the infallibility of Pius the Ninth! Yet with all imaginable gravity this charge is introduced, as if there were half a dozen intelligent people in Romagna who *did* believe it! 4. He denies the sacrament of penance, not finding, I suppose, such a sacrament anywhere defined in his Italian Bible. 5. He denies the necessity of expiatory penalties in this and in the other life; in other words, the doctrine of purgatory. 6. He denies the authority of the Church in its precepts relative to the celibacy of the clergy, vigils, fasts, and such like.

"It is evident, then, that so far Ruggero, who is an extremely intelligent young

man, holds purely Protestant doctrines, the above being a full list of the heretical opinions of which he is accused. He has not shrunk from acknowledging such sentiments, and when arrested, with a Bible and a few religious tracts in his pocket, he confessed at once that he did not believe in the peculiar doctrines of the Church of Rome. But he denies ever having raised himself up as a public teacher, or ever having sought to make proselytes. He has only spoken of his opinions to others in self-defense, or when requested. Even if he *had* sought to make proselytes, we should only esteem him the more for following the example of the apostles of the Lord; but as public teaching is forbidden by the law of Tuscany, he has sought to conform, as far as possible, without doing violence to his own conscience. And for this 'impiety' he has been for months shut up among felons, and condemned to vile prison fare, except when some friend of the Gospel sends him through the hands of the keeper, a plate of soup or a loaf of bread. His trial is expected in about two months.

"Such is the state of matters just now in Tuscany. There are other things that I shall take another opportunity soon of bringing forward. But in the mean time these few details may be sufficient to draw forth towards those who are suffering in Tuscany the sympathies of their happier brethren in England."

Since the preceding article was put in type, we have received further intelligence respecting the case of Giovanni Battista Ruggero. His second trial came on, after eleven months of confinement, at Florence, June 2d and 3d. He was again defended, with consummate ability, courage, and eloquence, by the advocate Salvagnoli, who has raised himself by this most successful forensic effort to the highest rank in his profession. His pleading was severely legal; but it led the whole Court to the unexpected and

astonishing conclusions, first, that every Tuscan has a right to choose his own religion, without subjecting himself to any legal penalty in consequence; secondly, the right of stating his reasons for changing his religion; and thirdly, the right of professing and practising his new belief unmolested. When the Court pronounced Ruggero

acquitted, the poor shoe-maker was overpowered with surprise and emotion. Great was the joy of a little knot of peasants from his native place, Bagno, who had come eighty miles to attend the trial; not as witnesses, but because they thought it would give "poor Tista" more courage, if he saw a few friendly faces among the crowd.

IRELAND AND THE REV. ALEXANDER KING.

OUR readers have been informed that, in view of the great interest which has been at length awakened among the Protestants of Ireland, the Presbyterians in the North, and the Episcopalians, Methodists, Independents, and Baptists in the other parts of that island, as well as among the Protestants of England and Scotland, the Board of the American and Foreign Christian Union have come to the conclusion to discontinue their labors, in their present form, in that interesting field.

When this Society commenced its existence, one of the first things which it did was to render what aid it could to the good work in the Emerald Isle. Indeed, before the Society had been formed, the Foreign Evangelical Society had commenced a correspondence with the Rev. Dr. Urwick, of Dublin, with reference to such assistance. In the fall of 1846, the Rev. Dr. Baird, then in Europe, urged the Rev. Alexander King to come over and visit this country with the view of obtaining aid in the double famine—natural and spiritual—under which that island was so dreadfully suffering. But it was not till 1848, that that eloquent and excellent friend of Ireland

could visit our country. Upon his return to his native land, after a visit of five or six months, he entered into the service of the American Protestant Society, and upon the union of the Societies out of which the American and Foreign Christian Union was formed, he came, of course, into the same relation with the new organization, and continued to labor for it until a few months ago. During seven years Mr. King was engaged in this good work, occupied in various and important labors for the furtherance of the cause of evangelical religion in Ireland. Nearly every winter, if not every one, he gave important courses of lectures in Dublin to Romanists, often equally profitable to Protestants, on the nature of true Christianity. Sometimes he gave two or more courses in the capital in the winter, and made, at other seasons, tours in the provincial towns for the same purposes. For awhile he conducted an excellent periodical called the *Irish Apostle*, which ought to have been much longer continued. Often he furnished valuable articles on some of the dogmas and practices of Romanism to the secular papers of Dublin. Occasionally he published a tract, like the *Life of St. Patrick*, for example,

which was well calculated to do good. Sometimes he gave lectures on the United States, in order to show the happy effects of entire religious liberty; and the ability of the Church (with God's blessing) to do her appropriate work without the aid of the State. To his pen also the readers of this magazine have been for years indebted for most valuable articles respecting Ireland; its religious condition; the state, prospects, and efforts of Romanism, as well as the various efforts of the friends of the truth in that country.

In all these and other ways our excellent friend and brother continued to labor for the Board. Nor did he labor in vain, although the results of his labors, from their nature, assumed a less visible form than those of some others of the Society's missionaries. His work has been to enlighten, to interest, to excite to inquiry, to remove prejudice, to conciliate, to prepare the way. But for reasons which we have already stated, the Board have come to the conclusion to discontinue their efforts in Ireland in this form, at least for the present. To this course Dr. Baird advised in the Report which he submitted to the Board upon his return from Europe last fall. Indeed Mr. King himself repeatedly intimated that he believed that the Board would be justified in coming to this determination. His method of dealing with Popery was admirably adapted to do good; but seems by this time to have accomplished about all that can be effected in that direction. If we reënter that part of the Lord's vineyard, it will probably be on a different plan, working in a less general way, and with reference not so much to the changing

of public sentiment, as to individual conversions to God and his truth.

The Board greatly desired that this eloquent and able advocate of the truth, and of Ireland's cause, should come over and spend six months or a year, for the purpose of giving a series of lectures on Romanism in all or most of our great cities; but this, duty to his family prevented. We should be happy, indeed, to see him take up his abode permanently among us, if he could see his way clear to do so. But neither we nor any others of his numerous friends in this land would dare to urge him to do this, so long as either Ireland or England may continue to have such strong claims upon him. Wherever he may be called by the Saviour to spend the remainder of his life, he has our best wishes, our sincere prayers, for his happiness and usefulness. We trust that our Lord has much for him to do in behalf of His kingdom on earth.

It is no more than just to the Society to say, that what they have done through Mr. King is not all that the Board have done for Ireland. They have ever lent the aid of their counsels and whatever influence they may have, to the appeals which have been made by the brethren of that country, whenever it has been possible for them to do so. The visits of Dr. King himself, and Dr. Heather, are proofs of this. No Society in this land has done more to second the efforts of those who have come over to our churches from the old world, to ask for their help, than this Society has done; whether they came from Ireland, Sweden, France, or Italy; and often to its own serious inconvenience.

FOREIGN FIELD.

SPAIN.

It is certain, from many facts which we have gathered and published from time to time, that a wonderful change has come over the Spanish people. This change is in a direction wholly adverse to the interests of the Papacy, for it tends towards the advancement of popular intelligence and liberty. The leader of the movement, the celebrated Espartero, is an open advocate of religious toleration, which is already enjoyed to an extent unknown in that country since the dark days when St. Dominic borrowed the idea of the rosary from the Saracens; and invented, with Satan's help, that hateful institution, the Inquisition. The law of *amortization*, or the law which secularizes the vast estates of the convents, and exposes them to sale for the benefit of the State, has been carried into execution, in the face of the most violent opposition from the clergy. These estates have been sold to the amount of many millions of dollars, and the proceeds are much more than double the price at which they were put up for sale by the government. It is with no little joy, that we hail the day as not distant, when the American and Foreign Christian Union will extend its operations into a country, where Paul himself so ardently longed to preach the gospel of Christ. Unknown to us, God has raised up persons there, whom we hope to assist by the contributions of American Christians, and by the prayers which go with such contributions, in spreading abroad the saving truths of God's word. We hope, also, to obtain from that country

laborers who may enter the long-neglected regions of Central and Southern America.

A recent communication from Spain says, that the clergy manifest much concern at the coming in of Protestantism. The Protestant journal *El Alba* is constantly increasing in circulation. The people begin to think it very strange that they should be refused permission to read the Scriptures. An English traveller, who carried with him a certain number of Bibles and tracts, writes that he could have disposed of a whole cargo of them, so great was the desire of the people to obtain them. In one place he held meetings every Sunday for the purpose of reading the Scriptures, assisted by persons of distinction, and sometimes even by priests. One Christian who distributed some Bibles two or three years ago, returning after a year's absence, found a great many of the books carefully preserved and seriously read, some of them at quite a distance from the place where they had been given away. One of these Bibles, left in a shop for the use of the workmen, still remained there; and the master of the shop stated that some priests often came to consult it. Many things indicate that the Gospel will yet have free course in Spain; though the bishops, as of old, still invoke against it the arm of the civil power.

FRANCE.

THIS country may be considered as the most important part of our missionary field, whether we regard the number or the character of its popu-

lation. In addition to its former labors in this country, the American and Foreign Christian Union has recently entered upon two new and very promising undertakings.

The first of these is the erection of an American Church for the benefit of our fellow-countrymen who reside, more or less permanently, in Paris. Their number fluctuates between four thousand and five thousand. They are not only exposed to innumerable and most seductive temptations, but the provision for their spiritual conservation has been exceedingly inadequate. Consequently sad havoc has been among them both as to faith and morality. There are liberal gentlemen there, who are disposed to enter warmly with us into this undertaking, and to do all that men can do to see it successfully accomplished. The influence of such a congregation must not only be highly beneficial upon our countrymen abroad, but also in its bearings upon our work of evangelization in Europe, and that in more ways than we can here point out. A large part of the requisite building-fund is already pledged; and the rest will, in all probability, be secured in the course of a very few months. We earnestly commend this enterprise to the prayers of God's people, that his blessing may rest upon it from the beginning. In anticipation of the success of this movement, our Board of Directors have appointed the Rev. R. S. S. Dickinson, assistant minister in the First Presbyterian Church of Philadelphia, to act as chaplain at Paris. He is now in Europe, and will commence his labors, with the leave of Divine Providence, next September, in the most commodious place that can be obtained, till such time as the

proposed chapel may be ready to receive him and his hearers.

The other new opening into which we are just entering is at Lyons. The bright promise of usefulness to the souls of men here held out will be best understood by the following letter from the presiding minister of the Evangelical Church of Lyons, to which our Board has promptly responded by a liberal appropriation:

“LYONS, 31st May, 1856.

“Rev. Dr. McCURE, *Secretary of the American and Foreign Christian Union:*

“DEAR SIR AND HONORED BROTHER IN THE LORD: I am directed by the Committee of Evangelization to address you for the purpose of soliciting your benevolent help and patronage in behalf of the work providentially confided to their administration, and some particulars of which are related in the paper accompanying, or following, the present letter.

“The cause of the Gospel near and in Lyons, though well known for years past to *some* of our dear brethren on the other side of the Atlantic, has not been brought to the notice of American Christians as extensively as its interests, nay its present necessities render it desirable; and it is with confidence in the Lord and in the cause He has given them to plead, that your brethren at Lyons beseech you to help them to plead it around you in their behalf.

“They submit the following grounds of their request to your serious consideration:

“1st. Lyons, with a population of nearly 300,000 inhabitants, (about nineteen twentieths of whom are Roman Catholics,) besides teeming with Seminaries and Jesuitical establishments of every kind, is the *ecclesiastical* metropolis of France, the Prima Sedes of the Gallican Church, and the seat of the celebrated *Société pour la Propagation de la Foi*, raising, by means of contributions from all parts of the Catho-

lic world, about four millions annually, for the maintenance and diffusion of Popish doctrinēs everywhere, fr.254,210.51 of which sum have been collected last year within the diocese, comprising fr.124,867.1 from the city of Lyons alone.

"2dly. The labors of the Evangelical Church Committee form the only central point of opposition in Lyons, to this powerful Propaganda, the labors of our other Protestant friends being confined to their own communion.

"3dly. Amongst the various classes composing the Lyonese population, the most numerous one is precisely that which, both from its commercial usefulness, and the easy access it presents to the Evangelist, is particularly calculated to attract the Christian's sympathy, namely, the vast body of persons employed in the manufacture of silks. Between forty and fifty thousand silk-ooms are estimated to be worked within the precincts of Lyons, and each of these looms, in order to be worked, not only requires its weaver, but at least one laborer besides, for the numerous processes and manipulations the article has to undergo, both before and after the loom. Now, notwithstanding their incessant labor, the low rate of wages, joined to the high price of every article of subsistence, render it impossible for this interesting population to provide, from their own means alone, for the maintenance of the Gospel mission opened to them and amongst them, and almost everywhere around them, on so large a scale. If they do what they can, (and there are generous deeds done amongst them,) they can not do what they would, and are quite unable to do what the work requires. The title applied by the Pope to evangelical Christians at Lyons, in Peter Waldo's time, and renewed five centuries later by the great Calvin, though in a very different spirit, in his day, holds good as yet, for they are the 'poor of Lyons' still; poverty, temporal poverty, being, with very rare exceptions, the lot of those to whom, as in John Baptist's time, 'the Gospel is preached in these regions.'

"Public worship is held regularly, both on the Lord's day, and in the week, in four chapels, and on week-days in four prayer-rooms more. Besides this important portion of the mission in the city, employing in active service nine Christian laborers as evangelists, ministers, and visitors, and three more as teachers in schools, (not to mention a goodly number of elders and deacons, as well as the teachers in Sunday and adult schools,) three principal stations are maintained in neighboring centres, where five Christians are laboring as ministers, evangelists, and teachers, in ten or twelve towns and villages, carrying the light of the Gospel into their populous but benighted neighborhoods, and not without considerable and growing success.

"In Lyons, several of our places of worship are again becoming too small for the increasing number of hearers, (amounting, at present, to about 2500; 530 of whom are church members,) and such is the *present growing progress* of the cause of the Gospel, that whereas the total number of new members received at Lyons last year was 38, it has pleased the Lord to add fifty to his church at Lyons, within the five months since the first of January of the present year alone; 87 hearers have their names inscribed as candidates for communion.

"Now, we entreat you to circulate as widely as you are able, and as profitably, the accompanying papers, recommending the case warmly by the pen or in the pulpit, and, above all, by prayer. And 'commending you and your ministry' to the Lord and the word of his grace, we remain, dear sir, your affectionate brethren and servants in the Lord, for the Committee of Evangelization,

"C. A. CORDES, Presiding Minister.

"18 RUE GODEFROY."

THE GOSPEL GAINING IN BOHEMIA.

SINCE 1848, in the country of Huss and Jerome of Prague, there has been a very decided movement towards

Protestantism. Certain proof this, that the ancient persecutions, which followed the glorious death of those two reformers, and which caused the death of two millions of martyrs in that country, could not kill out the seed of the Gospel.

In 1848, forty Catholic priests met several times at the Seminary of Prague, and declared that in the Church of Bohemia there was a very great want of the light of the Gospel. They were imprisoned as Hussites and revolutionists. Other priests, undeterred by this measure, held similar meetings. Hereupon the superior ecclesiastical authority, pressed by their number, promised to convoke a national synod; but this promise was not kept. Disappointed in this, a considerable number of the clergy, both of seculars and regulars, detached themselves from the Roman to devote themselves to the Gospel, and this movement still goes on.

We give the names of some of those of chief note: *Smetana*, priest of the order of Chevaliers of the Cross, Doctor and Dean of the Faculty of Philosophy in the University of Prague, declares, in a writing which made a very great sensation, that the Roman doctrine was unscriptural, and that he had ceased to be a member of that Church. Thousands of voices hailed with joy this bold publication. *Smetana* was excommunicated in grand style. When he died, in 1850, twenty thousand people joined in the procession at his interment, which took place in the Lutheran cemetery.

Soon after, two other priests of the order of Chevaliers of the Cross, *Hromadnick* and *Worlicek* left the Church of Rome, one joining the Church of the Confession of Augsburg, and the

other the Reformed Church. A third priest of the same order, *Walther*, followed their example. The three were all excommunicated, but very quietly, by letters sent to their domicils, so as not to provoke anew the general contempt.

About the same time, the following priests embraced the Reformation: *Justin Michel*, Professor of the Order of the Piarists; *Schramek*, now pastor of the Evangelical Church, at Roesnitz, in Silesia; *Kleizar*, priest, now Protestant Chaplain to the Central House, at Brieg, in Silesia; *Kaspar* and *Wraber*, two other priests of the Order of Piarists, now belonging to the Protestant Church, are studying, one of them medicine, and the other philosophy; and a *third monk*, in the same position, has established himself at Prague.

To prevent these frequent desertions from among the priests, recourse has been had, since 1850, to a system of incarceration, applied to individuals at the first manifestation of evangelical symptoms. It is thus that *Weyware*, priest of the Order of the Capuchins, was arrested in the open street, on the evening before his intended abjuration, and subjected to all the rigors of the severest imprisonment in the Convent of Raudnitz. In 1852, he succeeded in escaping, and is at this moment pastor at Moaker, in Prussian Silesia. The parochial priest, *Podstransky*, was prevented, in 1850, from passing over into the Reformed Church. Doctor *Nowotny*, suspended, in 1850, on account of his anti-papal writings, applied himself, meanwhile, to the study of medicine, and emigrated, in consequence, to Prussia, where he has labored in the Lord's field, since the month of November, 1851, as pastor at Petershain, near Niesky. The sec-

ular priest, *Jean Flicek*, fled to Prussia in 1851, and is now pastor at Ludwigsthal, in Silesia. In 1852, the parish priest, *Joseph Kordina Boehmen*, took refuge with Dr. Nowotny. At the present moment, he is assistant pastor at Hoyerswerda. In 1854, two monks, *Hanka* and *Faika*, the first a doctor in medicine, the other a dentist, were received into the Protestant Church, the one at Posen, the other at Bremen. In 1855, *Francis Zastera*, a parish priest

in Bohemia, departed for America, and is a Protestant missionary to the German Catholics in New-York. The names of the two brothers *Borzinski*, and some others, might be added to this list; but these may suffice to show that the Gospel gains ground in Bohemia, even among the priesthood; and, therefore, as there is good reason to suppose, still more among the laity.

HOME FIELD.

ANNIVERSARY IN BOSTON, MASS., OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

To the *Boston Journal* we are chiefly indebted for the following account of the exercises of the occasion, namely :

“The Seventh Anniversary of the American and Foreign Christian Union, was held in Tremont Temple on Tuesday, the 27th of May. The attendance was large. Hon. Samuel H. Walley presided. The exercises commenced with the reading of the Scriptures, and prayer by Rev. Dr. Bond.

“An abstract of the annual report was then read by the Secretary, Rev. Dr. Dickinson.

“Rev. J. M. Hoppin, of Salem, then offered the following resolution :

“*Resolved*, That the spirit of the Roman Catholic faith is incompatible with the safety of our Republic.’

“He argued that Roman Catholicism is incompatible with the idea of a republic, and subversive of its interest. It is so because it is an irresponsible concentration of power. The history of Catholicism shows its affinity to despotism. This history he eloquently reviewed and portray-

ed, showing how it subdued to itself all the powers of the earth, until the Pope sat indeed as God in this lower temple.

“Since then there has been a reaction going on. Fragment after fragment has crumbled, until Spain itself begins to tremble. Still Rome is as ever seeking power, adapting herself to every condition and circumstance, if she can only retain her supremacy. With such a power within, the danger to the Republic was apparent, and it needed not colored effect to show it. The republican idea is not a concentration of power, but it scatters power. The peculiar danger to be apprehended from Romanism is in its working in with other absolutistic tendencies, and thus throwing the power into the hands of an irresponsible ecclesiastical power. Again, Romanism destroys the individuality of man, and therein is dangerous to the Republic. It keeps men together like a herd of 50,000 buffaloes, whose charge at some of our elections is almost irresistible. Again, it is incompatible with the existence of a republic because it appeals to the lower ideas of man. This thought was elaborated at length, but we have not room to follow the speaker. His address was able and appropriate, and was listened to with interest.

"Rev. P. J. Leo was next introduced, and offered the following resolution :

"*Resolved*, That in view of the manifold evils of the Papal system in those nations and among those communities where it possesses uncontrolled sway, Protestant Christians of every name are loudly called upon to aid in effecting its speedy overthrow; and that the favorable reception of evangelical truth, in our day, among Romanists themselves, furnishes great encouragement to hope for a widespread religious reformation among this people.'

"This resolution Mr. Leo sustained, citing the present condition of Italy, Spain, France, and other nations, as proving the evils of the Roman system upon a nation under its control. He then dwelt upon the second clause of the resolution—the favorable reception of the truth by Catholics—and adduced his own experience to show that they will come and hear a pure Gospel if it is offered to them in love and kindness. The work can be done; it is feasible, and eminently practical. God is with us in this work, and it will succeed. If the Romanists were Chinese idolators or Pagans, there would be no lack of effort in their behalf; but they are as bad off as Pagans or idolators, and they need effort in their behalf as much.

"A hymn was then sung, after which

"Rev. Joseph Towne, of Bridgeport, Ct., was introduced. He commenced by asking, what is our American government, and where? It is not a power of itself, but it is the popular will. It is not at Washington, or in the navy or the army, but in those snow-flakes which we call ballots. Looking at the fact that our safety is alone in the ballot, it was with apprehension that he heard the statement that Rome has 200,000 votes in this country at her disposal. He would not then deal with Romanism as a religion—deadly as it is in its influence and nature—but would speak of it as a political power. He affirmed that Romanism imposes less restraint upon the immoral than Paganism does, and he was ready to prove the affirmation.

"The root, essence, soul, and breath of Romanism is its supremacy, and looked at

simply as a religious matter, it is terrible. But it includes temporal power by natural deduction. It is incompatible with the existence of civil government—aiming always to subject the government to the Church. The history of twelve centuries shows this. The illustrations upon this point were beautifully eloquent and impressive, but we have not room to sketch them.

"He depicted the opposition of Popery to education—to the great achievements of the age, such as railroads and telegraphs, because they endanger the supremacy, and therefore the Pope would turn them back. For the same reason it can not favor a free press; it has always attempted to muzzle it. For the same reason, again, it opposes the circulation of the Scriptures. All its features, he said, were the result of its central principle—its supremacy—and while that exists, its odious features must exist.

"He was no alarmist or croaker. He believed freedom would finally triumph South as well as North, but through what scenes of blood and fire God only knows. There are fearful mutterings around us. Two hundred thousand votes are a tempting lure, and whether some unprincipled demagogues may make a breach in our wall, and introduce this Trojan horse, is a question which must excite interest in every reflecting mind. But if we are saved ourselves, shall we not have regard for the other nations, and put forth our prayers and efforts for the release of the two hundred millions who are held in bondage by this terrible power?

"The address was one of the ablest delivered during the week, and was listened to with the deepest interest.

"The services were then closed with a benediction."

PRIESTS ALARMED BY MISSIONARY LABOR.

THE Rev. Mr. Jordan, stationed at Springfield, Massachusetts, writes as follows :

“You have learned by my former monthly communications, that active opposition has been awakened in my field, to prevent the Gospel being brought in contact with the dogmas of Romanism. Babylon’s rowers slumbered on their oars in this quarter. But becoming aroused and alarmed by the great noise the Gospel occasioned among the people, they opened their eyes and beheld with dismay, that a counter current of religious feeling was setting in, demanding their immediate and prompt action. No time was to be lost. A crusading band was formed under the priests’ direction, and the thunders of the Vatican, it was said, would arouse the slumbering sentinel here. The lightning-rods, however, were so placed that the danger was averted from the priest. He must not become sufferer for negligence of duty.

“Finding it impossible to wither, by anathemas, the rising spirit of religious inquiry that had sprung up among the Romanist people, with characteristic adroitness they professed to have discovered the source of all their trouble. It was the Bibles distributed, the tracts given away, the Sabbath-schools formed for Romanist children, and the daily domiciliary visits paid, and the teachings of your agent. These were discovered as the chief cause of this novel confusion, these dangerous currents. But seeing they slept too long on their oars to arrest the current of popular feeling which demands the Bible, the priests were constrained to float with the tide of popular feeling, and for the present to adopt different tactics. Therefore, to cut off every thing among Romanists that religious inquiry demanded, the priests organized a band of crusaders in Springfield, whose business it was to establish a Roman Catholic Sabbath-school very near to mine, to visit the Romanist families, and as the delegates of the Romanist Church to collect all the Romanist children into their own school, collect funds, and give garments and food to children attending the Roman Catholic school, and especially

those children that would cease going to proselyting schools, and attend the priest’s school for teaching them the Romanist catechism.

“They collected’ plentifully among Romanists, and encouraged the children by giving them garments, and money, and bread.

“By these stratagems our school was diminished, while the parents and children stated to me, in several instances, that they preferred our school, but the garments and money given them were greatly needed by the children; and besides, if they refused sending them, their names would be called out by the priest from the altar on Sundays, and reproach and persecution would result to them.

“I rejoice, though too poor to give the children encouragement by garments, or bread, or money, that a remnant of Romanist children attend our school, having resisted these influences to lead them off. Nor do I rejoice less, that although my personal and daily visits among Roman Catholics have been spoken against from the Romish altar, I and my work have been thus made known in every Romanist family.

“In this work of visiting I am daily occupied. My labors embrace teaching a Sabbath-school for Romanist children, and visiting the sick and dying, assisting at public prayer-meetings, preaching on Sabbaths in the prison, and conducting a Bible-class among the prisoners, aided by young Christian men, selected from various churches; also preaching and lecturing in the poor-house, teaching daily among Romanist families in their houses and other places. These parties express themselves glad of my services, not even excepting the prisoners, and generally from *two thirds* to *three fourths* of the prisoners are Irish Romanists at all times.

“My labors from house to house are often sought after by Romanists; and openings for doing good are multiplying. A Romanist of considerable information rebuked me last week for slackness in calling as usual at his house, which on

my part was owing to his having removed his residence—I did not know where. He told me where he resided, and entreated me to call, adding :

“I was not long since a bigoted Papist, as all my fathers were; and so was my sister that resides in ———. But we are Romanists no longer. The Lord opened her eyes and mine. I would,’ he added, ‘at once, by joining some Protestant church, publicly repudiate adherence to Rome, but the Papists would say I had a worldly motive; and some godless Protestants also would say it.’

“I gave him the best advice I could: he promised to act on it at a proper opportunity.

“It is not uncommon to hear Romanists complain, that ‘this is a bad country: for Roman Catholics that were good Christians at home, do not attend duty, or go near the priests here at all. They go to hear Protestant preachers,’ etc.”

A CHURCH EDIFICE—HOPEFUL CONVERSIONS.

THE Rev. Mr. Hof, who labors among the French and German Romanists in Detroit, Michigan, in his last report, says :

“I spent the last month almost entirely in getting subscriptions for the erection of our house of worship. As I have already informed you, we intend to build this summer. I had to leave this important part of my labor till now; for it was impossible to get subscriptions for the erection of a church, while every one had much trouble to support his own family.

“Though money is very scarce, I have had good success, compared with the present season. I have now \$700 subscribed, and I have also many good promises for the time when we will be building the house. Some have promised to double their subscription at the same time. I therefore continue to have confidence that it is the Lord’s will that we shall have a house of worship entirely for

the use of the work of the mission here. I find great encouragement especially among our Presbyterian brethren.

“The Lord is very kind to me, and I feel it now especially; for I need Christian sympathy at this moment, much more than at any other. You will not be surprised at this, when I tell you, that I have to bear the whole work, in regard to the church. I have to look after the means, and to take care of every thing. You are acquainted, I have no doubt, with the difficulties we meet in collecting money. How many times we have to call at a man’s house in order to meet him. In that way I am sometimes running half a day, and even a whole day, without getting a single subscription; and then come home with a grieved heart and a tired body. Oh! how sweet, then, is a word of sympathy! and what an encouragement is it when, the following day, I receive from one a subscription of \$25, and from the other \$50.

“This is the way in which the Lord deals with me. Others may have, and undoubtedly do have, much less trouble than I in the same enterprise, and yet more success; but I have to get one after another, every promise of the Lord, with cries and tears.

“I finish this brief report by saying, that my visits among the Americans for aid in regard to our church, have not been in vain for some souls. In these visits, I became acquainted with two Roman Catholics. The one is a lady who has already rejected the errors of her Church. I had a long conversation with her in regard to her *conversion*, and the trouble she had with her parents. She now feels herself compelled to do something for her destitute people, to bring them to Jesus. As a proof of this, she gave me \$5, and promised to do more by-and-by.

“The other one is a clerk in one of the largest stores in the town. I met him confidentially. The master of the store advised me to have an interview with him. This man, however, is in great darkness

yet, and believes that, after all, the Romish Church is the best. For this he gave two reasons: 1. It is the true one; 2. It is undivided.

“‘Protestantism,’ he said, ‘is new, and divided in numerous sects.’

“I showed him the contrary. ‘Protestantism,’ said I, ‘is old in its doctrines, and in the simplicity of worshipping the Lord.’ I developed these two points: Romanism is quite new, both in its doctrines and in all its ceremonies. I showed him this also fully; and on leaving him, it was easy to see, that his confidence in the Papal organization was very much shaken. He very kindly invited me to call again.”

THE WORK IN DAYTON, OHIO.

THE Rev. Mr. Ellers, of Dayton, Ohio, writes:

“Your communication, with the inclosed draft, and a renewed commission, I have duly received. Please accept my thanks for your kind regard and promptness. Have you not received my QUARTERLY report? I find no mention made of it in your letter. Is it miscarried and lost? Fearing that such might be the case, I will send you the facts it contained.

“But in sending you my report, I feel constrained to acknowledge with gratitude the goodness of God by which I have been supported in my labors.

“In the report sent, I stated that in one of the principal parts of Dayton, where a number of Irish Catholics reside, the ladies had rented and furnished a large room, in which I intended to teach school in the evening, for the benefit of such children as have no chance to go to the day school; and also to commence there a Sabbath-school. About three years ago we started our project, and the result has been so far quite cheering. From 25 to 30 children attend the evening school, and from 15 to 20 the Sunday-school. Ten of these children are of Catholic parents. Not all the Catholic children which attend the eve-

ning school, come to the Sunday-school yet, *for fear of the priest.*

“The parents of the children that visit my school are all poor and destitute, and when I visit them at their houses, seeing their miserable abodes, or hiding-places, and the children, ragged and tattered, as they enter the school-room, I often think of the ‘Five Points’ Mission. Indeed, sir, there is a great resemblance between that institution and ours, with the exception of the buildings, the one in your city being known by the name of ‘The Old Brewery,’ and the one with us in Dayton, by the name of ‘Newcomb’s old Opera Room.’

“Some of our distinguished and prominent citizens living in that part of the city where we have started our school, manifest the greatest interest in our enterprise, and bid us God speed. In visiting from house to house, I often see drunken men and women with scratched faces, torn and dirty clothes, smoking their pipes, surrounded by a number of half naked and half starved children crying for bread. My inquiries into the state of religion, are in such places seldom welcomed. The people will either turn a deaf ear to my words, or will tell me they belong to the first and only true Church, and need no advice in matters of religion. But there also others that will freely converse on the subject of religion. I have found three or four Irish Catholic families, which, after a conversation about the Bible and the Christian religion, thanked me very kindly, and asked me to call again.

“If missionary labors and the Gospel of Christ are necessary anywhere, I believe they are necessary here, and I am determined, by the grace of God, to try it as long as there is any hope of success remaining. I will, in conclusion, give you the statistics of the past quarter, namely:

“I made 717 visits—363 to Irish and German Catholics, and 354 to Protestants; conversed with 244 on the subject of religion; supplied with the Bible or Testament, 8 Roman Catholic, and 6 Protestant families; induced 24 children to attend the Sabbath-school.

"Since I commenced laboring here for the American and Foreign Christian Union, I have also established 1 Sunday-school."

A NEW STATION, AND GOOD PROSPECTS

AT New-Albany, in the State of Indiana, the Board have lately commenced a mission. The following report of Mr. McBride, the missionary stationed there, is of encouraging character. From his experience and fitness for the work intrusted to him, we look for the happiest results, and trust we shall not be disappointed. He says :

"In my last letter to you, I stated that besides the school already established, we purposed commencing one or two more schools in different parts of the city. This, to some extent, we have done.

"In the northern part of the city, amidst a German population, a school was commenced on the 11th of May, at which time 40 scholars were present. On the 18th, at the same place, 50 were present, and on the 25th, 55 were in attendance. A large portion of these children are Roman Catholics, who never before were in a Sunday-school.

"On Main-street, in the southern part of the city, we commenced a school at the same date with the above. On the 11th, there were 14 scholars present. Since then, the *average* attendance has been 80. In this school we have a number of Irish Roman Catholics, but the greater number are Germans.

"These schools have been well supplied so far with efficient teachers. We have also commenced a 'sewing-school,' which meets on Saturdays, at 2 o'clock in the afternoon, which I hope will conduce to the general interest of the work.

"Last Saturday 80 little girls were present. I am assisted in this work by a devoted Christian gentleman, who spends a great deal of his time and means in visiting Sunday-schools, distributing tracts,

and holding prayer-meetings, wherever the door is open to us.

"On Sunday, the 18th inst., the Rev. Mr. Rossiter was in our city, and preached in the Second Presbyterian Church, and visited the members of that church on Monday with success.

"The Rev. Mr. Stevinson, of the First Presbyterian Church, was then absent, but has since returned. I saw him to-day, and he will bring the subject before the people as early as possible.

"The Methodist pulpits in this place have been occupied by ministers from the General Conference, hence the subject has not yet been presented before our people. It will be done, however, soon, and I hope with success.

"I have made, during the past month, 178 visits, and held six prayer-meetings. In addition to these, I have spent a great deal of my time in securing and furnishing the rooms in which the schools are held. One of the rooms is given to us free of charge. For the use of the other we pay rent."

THE WORK IN ST. LOUIS—ROMISH DUPLICITY.

THE Rev. Mr. Fennell, stationed in St. Louis, Mo., in a recent report, writes :

"In reporting my labors for the last month, I would say, that the families I have visited, have, almost without exception, received me kindly. I have supplied two Roman Catholic families with Testaments at their own solicitation. The head of one of these families is a widow with several children, all of whom are grown up, and able to understand the truth when properly presented. She expressed a strong desire for the word of God, so I let her have a copy of the New Testament, which she accepted with many expressions of gratitude, evidently well pleased at having received the inspired volume which reveals to the fallen and degraded a Saviour who is able to lift them up.

"The other is an intelligent Romanist, who has been reading the Douay Bible for some time, but who wanted an Irish Testament, which I let him have. He also is the head of a family, and both he and his wife always receive me very kindly, notwithstanding the prejudice and bigotry of their neighbors.

"My Sunday-schools are tolerably well attended by French and German children, but I am sorry to say my own country people are the last to send their children to a Protestant Sunday-school. The Sabbath before last, a little Irish boy came to our school, accompanied by some more little boys and girls of his acquaintance, but he was followed by his mother, who, almost breathless, and foaming with rage, entered the school-room, and dragged him out, promising him a severe whipping as soon as they should get home. I doubt not but she fulfilled her promise to the letter, and that poor Tommy Maguire will long remember the day that he took it into his head to go to a Protestant Sunday-school.

"Let me give an instance of Romish duplicity.

"A young man with whom I was conversing a few days ago, on the subject of religion, told me that when he first came to this city, he hired with a gentleman who is a well-known friend to our cause, and one whom you would immediately recognize were I to mention his name; but of this, of course, he was ignorant. 'He is a good, religious man,' said I. 'Oh! yes,' said he, 'and they used to have prayers every night and morning regularly, whatever would be their hurry.'

"'Did they ask you to join them in their family devotions?' 'Oh! yes and I

did so, but I said my own prayers, and prayed that they might be converted to the Catholic faith,' by which he meant the Romish apostasy.

"I think he said something, too, about putting his fingers in his ears so that he could not be able to catch the sound; for the priest told him not to listen to the prayers of heretics. He said, also, that he had eaten flesh meat on Fridays, but that he had leave from the priest, as he did not do so from any weakness of faith, or from any doubt of the commandment, but as a matter of necessity; and he did all this in order to obtain favor in the eyes of his master, who, said he, 'thought all the time, (as I supposed,) that I was a pretty good Protestant.'

"I spoke to him of the sin of hypocrisy, and gave him a Testament, and also prayed with him. I have no great hopes of him, however: he presents a striking illustration of total depravity.

"By doing to these people acts of kindness, I have won the confidence of a good many of them, and they will open their minds to me, when they would not to another.

"Is any of them sick, and can not pay for a physician? I procure one. Is any of them in distress or want? I appeal to those who are rich, and obtain relief for them. Is any of them afflicted in spirit, or bowed down with grief? I read from the sacred page, how Jesus Christ, the Son of God, hath borne our griefs, and carried our sorrows; and thus, by kindness, and patience, and persevering effort, I indulge the hope that many souls shall be yet saved through my humble efforts, from among the 'ignorant, the perishing, and the deluded.'"

MISCELLANEOUS.

THE JEWEL CONSISTENCY.

THE Apostle Paul, writing to Timothy, says, that a deacon must not be

"double-tongued." Much more ought a *bishop* to be free from that fault. But Dr. Paul Cullen, who calls himself

Archbishop of Dublin, has just issued a long "Pastoral Letter," in which he makes the following bilingual utterances :

"Protestantism can not be propagated, for it is cursed with sterility, and has no vitality and no attraction in it."

"We have appointed a General Committee, to watch over and check the *progress of proselytism.*"

If the first of these assertions be true, it were superfluous to appoint any "General Committee to watch over and check the progress of proselytism" on the part of a sterile religion, which "can not be propagated," and "has no vitality and no attraction in it." The labors of this General Committee must be classed with those *works of supererogation*, of which the Church of Rome is so fond. On the other hand, if Protestant proselytism is making such progress as to really require the organization of a General Committee to counteract it, then surely it is neither dead nor barren, but is multiplying its spiritual children at the expense of the Romish household.

Other Romish authorities are equally at variance, when testifying on topics relating to Protestantism. Thus the *Univers*, the journal of the Parisian Jesuits, speaks of old England :

"Up to the Reformation, England was equal to any other nation; the Reformation has condemned her to barbarism and sterility. . . . The working-classes, forming more than one half of the population, live in a state of degradation unknown in Continental Europe."

And yet the same journal gives the following from the pen of Montalembert, a Papist of the highest proof, and the chief literary man of the Romanist party in France :

"England is a vast and flourishing forest,

where there are good roads and bad roads, paths straight and crooked, charming lawns and abominable sloughs, but where all is spontaneous, robust, vigorous, and abounding in every part with life and nature. There is in it a mass of life, strength, and beauty, which must indeed perish like all that is mortal; but where nothing indicates as yet the rapid decline and early mortality which the enemies of England prognosticate for her.

"What would not the English, if they had remained true to the old faith, have done for it; with their indefatigable activity, their indomitable energy, the propagandising influence of their commerce, their fleet, the munificence of their contributions, now so profusely given to error! What strength, what help, the Roman Church would have found there; what a contrast to the southern nations, which now, *after two centuries of sterility and decline*, are on the high road to apostasy."

This intelligent writer, instead of seeing nothing but barbarism and barrenness in England, sees there an energy of life, forming a striking "contrast to the southern nations" of Europe, "which now, after two centuries of sterility and decline, are on the high road to apostasy."

And why have the Papal nations of Southern Europe been running down for two hundred years? How is it that they are travelling "the high road to apostasy," another name for the renunciation of the Roman yoke? Protestants have not done this; for they have been interdicted from those regions. The reading of Bibles in the mother-tongues of the people has not done it; for these have been carefully excluded. Plenty of priests and monks these nations have had, to mould their characters, and shape their sentiments; and those priests and monks have had every thing their own way. Yet the nations exclusively tutored by them

“are on the high road to apostasy.” How comes that? Monsieur, please to explain!

FOREIGN RELIGIOUS INTELLIGENCE.

AUSTRIAN PROTESTANTS.—The *Concordat*, or treaty between the Pope and the Emperor in regard to the administration of religious affairs within the bounds of the Empire, seems to be a mysterious document. Certainly, in terms, it seems to concede great power to the Church as to matters in which it had been aforesaid much restrained by the civil authority. Yet it is also certain, that when the Popish ecclesiastics have attempted to avail themselves of these concessions in a way to interfere with the rights of their fellow-subjects, the Government has at once arrested most of these aggressions. Tough old Marshal Radetsky and other high officials have, in such cases, interposed in the most decided manner. And now, lately, in consequence of complaints from the Protestant subjects, of abuses suffered from the Popish clergy, particularly in the matter of burials, the Minister of the Interior has, by His Majesty's directions, issued a circular to the municipal and police authorities, recommending them to oppose every measure calculated to wound the feelings of Protestants. He states, that every subject of the Emperor enjoys the right of protection in his religious belief, as well after life as during his existence, and that no obstacle is to be placed in the way of religious ceremonies authorized by the laws.

NEW SECT IN VIENNA.—About a year ago the police received information that the habits and manners of some of the workmen in the suburbs had undergone a very great change. In the language of our informant, “the men were more orderly and regular, and less noisy and rude than their fellows.” As the phenomenon was observed in several suburbs the police suspected that some central club had been formed with branch establishments. The movements of some of the men were

closely watched, but up to Whit-Sunday last nothing more was discovered than that, instead of going to church, they read their Bibles diligently at home, “and were so greatly averse to any kind of ceremony, that if one of their friends died they abstained from following the corpse to the grave.” As there is not any law in Austria which makes reading the Bible a punishable offense, the authorities had no reason for interfering with the workmen until, on Whit-Sunday last, they held a conventicle, and were surprised by the police. It is probable that some papers were seized, as it is known that the persons arrested (between sixty and seventy) call themselves “Brethren of St. John,” and belong to a new *religious* sect. Although it is not believed that the Brethren of St. John have any thing to do with politics, they are suspected of being in connection with the Hungarian Protestants, and it is therefore probable that some time will elapse before they are set at liberty. The Ultramontanists have, during the last five or six years, fostered and cherished the St. Severinus Verein, which is a union of workmen under the direction of some influential members of the High Catholic party, until it has become quite a power in the capital, and it is not unlikely that the new sect is a kind of opposition union formed by those workmen who have no taste for cant and Jesuitism.

AGITATION OF ITALY.—The whole peninsula seems to be in a ferment from end to end. Nothing but the presence of French and Austrian armies in several of the Italian States prevents a general out-break against the political and clerical oppressors, under the weight of whose tyranny the people groan. The prisons of Parma, of Tuscany, of the Neapolitan States, are crowded with persons arrested for supposed political offenses; and many of the Neapolitan prisoners are perishing because of the unwholesomeness of their dungeons. The prisons of the Roman States are thronged with the astonishing number of fourteen thousand persons, mostly such as are suspected of disaffection to the gov-

ernment. Besides these, are many thousands more, who are hiding from the search of the police; as well as other thousands who are living under the *surveillance* of the police, and are required to present themselves every few weeks at some office, and submit to minute examination as to what they have been doing since they were examined before. There are also many thousands of exiles who are longing to return to their own country, and burning to wreak their revenge upon the despotic rulers by whom they were driven into banishment. There are yet other thousands who nurse the deep Italian thirst of vengeance for their friends who have perished as victims of arbitrary power, or for losses of property sustained in consequence of the harsh measures of government. What with the secret alarms of the confessional, the Inquisition, and the *espionage* of the police, it is a "reign of terror" in that unhappy country. No man feels safe. And perhaps the minions of despotism, both civil and religious, are living in as much of a fright as any whom they are seeking to crush and to keep crushed.

Sardinia alone affords a refuge on Italian soil for the discontented. The liberal policy of her constitutional government excites the wildest hopes of the disaffected under the other governments of the peninsula; and there is reason to think that not even the presence of the French and Austrian troops in so many of the chief cities will long suffice to repress a popular eruption, most violent in kind and degree. The *Risorgimento* of Turin, of June the 1st, has the following on the state of Italy:

"From the Etna to the Ticino every thing is in a state of ebullition. In Lombardy, at Massa and Carrara, at Parma and Piacenza, in the Romagna, at Naples, at Messina, the populations are agitated, the Governments irresolute, and concessions are spoken of. At Messina the Piedmontese officers returning from the Crimea were received by the people with transports of joy. In the Romagna, the debates of the Turin Parliament and the declarations of

the Piedmontese Ministry are circulated in spite of the police. In Tuscany, pamphlets and proclamations are spreading abroad, notwithstanding the new measures against the press. With such symptoms before us we can but again repeat our advice to the people of Italy. Activity and prudence; continue to show that you are always alive and ready; fatigue the vigilance of your guards by your permanent agitation, without offering them a pretext for redoubling their cruelty; and convince them that it is in vain for unnational governments to expect a truce from the people of Italy."

The Turin correspondent of the *Times* writes:

"I am assured that the Austrian government has thought it necessary to address itself, through its newly-made Ambassador, to the Cabinet of the Tuileries on the subject of the late debates in the Sardinian Chamber, and to complain in an injured tone of the injustice done to it by Sardinian statesmen."

The *Opinione* of Turin says:

"We learn from Paris that M. Hubner has really presented a note to the French Government, reflecting severely on Piedmont. But, contrary to the assertions of the Belgian press, these reflections have not been received with favor; the latest French notes addressed to the Government of Turin are conceived in the most friendly language, and by no means bear out the insinuations of certain journals favorable to Austria."

"It is stated positively from Turin, that Count Cavour will set out on another journey to Paris. The situation is considered critical."

An incident of a very shocking and characteristic nature, and a sort of "sign of the times," is reported in the *Revue Francois Italienne* as having recently taken place at Bolzano, in the Italian Tyrol:

"A schoolboy of the town school threw a stone at a peacock belonging to the masters, and killed it. The father of the child, when he heard of the circumstance, came forward voluntarily to pay the value of the bird. But the two masters, who were priests, determined that the child must, nevertheless, receive exemplary chastisement. At a moment when all the other scholars went out for a walk, the 'murderer' of the peacock was detained, and beaten till his back was broken. He died

on the spot. The father, who was sent for by the people who heard the cries of the child, came at once to the school, and seeing his infant dead, fell upon the two priests, and killed them by repeated stabs with a knife."

A POPISH PARADOX.—The Paris *Univers*, the organ of the French Ultramontane party, has the following startling questions :

"What progress has the English people made in civilization since Henry the Eighth? Can it be for one moment imagined that a Spaniard or an Italian, brought up amidst the splendor of the Catholic faith, familiarized with every thing that the fine arts possess in charms, whilst endowed by nature with a disposition so well calculated to appreciate them, does not offer a more distinguished specimen of the human race than the English, who are deformed by manufactories and are accessible alone to the vile preoccupations of gain?"

These questions of the Jesuit editors of the *Univers* approach the sublime in impudence and audacity. But in this case the sublime, as usual, is but one step removed from the ridiculous. It is quite equal to the effrontery of "blessed, bloody Bedini," whose undignified flight from New-York is not yet forgotten. This worthy, in the midst of a company of Americans, at Rome, last winter, lifted his hands and exclaimed with laughable gravity: "Oh! when will England have the light and liberty which Italy enjoys!"

SARDINIA.—A very large supply of Italian Bibles and religious books has been distributed by British Christians among the twenty thousand Sardinian soldiers who served in the Crimea; and they were eagerly received both by officers and men. Although the Sardinian government is pledged to the cause of religious liberty, yet its liberal intentions are sometimes thwarted by the severity of some of the officers, military and civil. Of this we give an example or two :

"A few soldiers of the garrison of Nice, having procured themselves Bibles, told their comrades about the salutary impression they

had received, and soon the number of Bibles bought much increased. The *aumoniers* (Roman Catholics, of course) who became acquainted with the fact, were indignant, and obtained from Count Audicati, commander of the corps, a severe order against those who would read the Bible. But this prohibition had an effect contrary to what had been expected. The holy books were more numerous than ever, and were read with great eagerness by the new converts. More irritated than ever, the zealous fathers renewed their efforts, and succeeded so well that last month an order was published, given this time by the Major-General, commander of the whole brigade, which positively forbids the distribution of any religious writings except those approved of by the *aumoniers*; it further orders the punishment of any one who would disobey, and the burning of any books belonging to the interdicted class."

The *Christian Times* says :

"The world will be startled to hear that not even in Sardinia have the laws of persecution fallen into desuetude. An intense interest was excited in Chambery, on the 17th ult., and has now spread all over the kingdom, by the trial of a case of alleged 'blasphemy,' in the Court of Appeal of Savoy, in that town. After an hour's deliberation with closed doors, Joseph Jacquet, aged forty-nine years, a school-master of Chevier, who had been in prison since the 5th of April, on a charge of blaspheming the Virgin Mary, received sentence. Jacquet had read the questions recorded by St. Matthew: 'Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses, and Simon and Judas? And his sisters, are they not with us?' From this, and some other passages, Jacquet had arrived at the very natural conclusion, that Mary did not cease to give birth to children, like other women, after having become, unlike all others, the virgin mother of our Lord; and he had been overheard to give utterance to this persuasion. Two articles in the penal code of free Sardinia were considered applicable to this case. One of them provides the penalty of imprisonment and hard labor for the utterance of blasphemous or injurious language against 'the holy name of God, the blessed Virgin, or the saints.' By the light of these articles, the

judges proceeded to sentence the incautious schoolmaster to six months' imprisonment, with the costs of the prosecution, and directed a public rebuke to be administered by a magistrate named to that effect. The poor man is now in prison accordingly."

Since the above was put in type, the following welcome intelligence has been received :

"CHAMBERY, June 24, 1856.

"An important piece of news was spread to-day in the town of Chambery, which will rejoice, I am certain, the hearts of Christians of England. *Jacquet is no more in prison!* His Majesty, the loyal and magnanimous King of Sardinia, has opened the doors of the jail by a Royal decree ordering the governor to set him at liberty *immediately*—such is the expression of the decree.

"Thus is destroyed the sentence of 'la Cour d'Appel de Savoie' against Jacquet, and a great blow is struck against sacerdotal intolerance. The priests of Rome will cry out against the Sardinian Government; but it will be for the liberals of Europe a new motive of surrounding that noble Italian State with an efficient sympathy.

"Yours obediently,

"HURDY-MENOS,

"Editor of the 'Gleaner Savoyard.'"

RELIGIOUS AFFAIRS IN FRANCE.—The Paris correspondent of the *Christian Times* says: "Our churches are gradually opening; the long and brave struggle in the Haute Vienne has ended in the final triumph of right and justice. Three Sundays have now been passed in the peaceable exercise of the public worship of God. The church at Alençon was opened on Sunday last by Pastor Audebez, who could scarcely believe the glad tidings when a hurried missive called him over from England to his beloved flock. One hundred and fifty hearers, the nucleus of that firm band whom no threats could deter from meeting in secret, now enjoy the public privilege of which they have been deprived for three years. Gratitude overflows our hearts as we see these results of steady perseverance and prayer; and our English brethren will

join us now in praise to Him to whom all glory is due. The work in itself has gained in depth; the converts have been shaken till they have found the strong foundation; and now, may the Lord produce not only in them, but abundantly around them, the blessed fruits which he promises as the results of tribulation! All the churches are not yet open; two Wesleyan chapels in the south are still closed, but a form of petition, to be placed in the Prefect's hands, has been sent down, and no doubt they and others will soon enjoy their rights."

We take the following information from the columns of the *London Record*: "We are happy to learn that the promises held out by the Emperor Louis Napoleon of ordering the re-opening of the Protestant places of Divine worship that had been closed, under the false accusation of their being used for the advocacy of democratic and anti-social principles under the cloak of religion, are in the course of being carried out. All the places of public worship belonging to the Free Church Protestants that had been shut up by the public authorities were re-opened in the beginning of this month. The five following, namely, Estissac, Frumechon, Fratvillers, Neuillac, and Moulins, belonging to the Protestants of the National or Established Church, remain yet closed; but we are informed that measures have been taken to obtain from the Government their restoration to their respective congregations, and we can not doubt of this act of justice being also granted.

"We have not yet heard of the re-opening of the schools that had been suppressed as well as the chapels. We have to report, meanwhile, a most outrageous and daring act of priestly tyranny that has just occurred in a village in the south of France, which, we think, must convince the Emperor of the urgent necessity of protecting his loyal Protestant subjects from the cruel persecutions of the Roman Catholic clergy.

"The Protestant school in the village

referred to having been shut by order of the Prefect, the Protestant inhabitants were obliged to send their children to the Roman Catholic school. Two children belonging to families in good circumstances, were one day taken forcibly to the Roman Catholic Church for the purpose of being baptized. One of them made his escape; the other offered the utmost resistance, but, notwithstanding his struggles and cries, was held by the bystanders until the priest had gone through the ceremony. It appears almost incredible that such a daring act of oppression should have been attempted in a country enjoying a Constitution professing to secure religious liberty, and ruled by a Sovereign who is reported to have repeatedly declared himself a decided enemy to religious persecution."

Cardinal Patrizzi, who was sent to Paris, to baptize the Prince Imperial, carried a splendid golden rose, as a present from the Pope to the Empress. After the baptism in the old cathedral of Notre Dame, which had been splendidly fitted up for the pageant, and while the Emperor was holding up his baby for the admiration of the multitude, the Cardinal attempted to present the rose. He had hardly uttered a few syllables of his address, before the music broke loose in thundering peals, and drowned his voice; whereupon he sat down in extreme vexation. He has since put in print the nonsense he would have uttered, but had to reserve for another opportunity. The following is a translation of the Latin address pronounced by Cardinal Patrizzi in presenting the Golden Rose to the Empress of the French:

"Receive from our hands this rose, which we present to you in virtue of a special commission intrusted to us by the Very Holy Father in Jesus Christ, Pius IX., Sovereign Pontiff by the grace of God. This rose signifies the joy of the two Jerusalems, that is, of the Church Triumphant and the Church Militant; this rose representing unto the eyes of all the faithful the most magnificent flower, that

is to say, the joy of all the saints. Accept this rose, beloved and noble daughter, powerful, and adorned with numerous fine qualities, in order that thou mayst be still more ennobled by all the virtues in Jesus Christ, like a rose planted on the banks of a full, flowing rivulet; may this boon be granted unto thee through the overabundant favor of Him who is Triple and One, in all eternity. Amen."

The Cathedral of Notre Dame, which had been kept closed on Sunday, was opened to the public yesterday, and an immense crowd visited the edifice during the day, and every one was struck with the magnificence of the decorations. The church will thus remain open for a week.

Let mothers think of that mother, whose affliction we are about to describe. A melancholy case of the misery introduced into families by perversion of Rome has recently come to light in the columns of the *Record*. The father, a man of high rank, and large fortune, has become entangled in the meshes of Popery; the mother, an experienced Christian, remains faithful to Evangelical truth. The unhappy pervert is using every effort to induce the children to follow the example of his apostasy, and has already forcibly withdrawn the son, an interesting youth of fifteen, from the care of his pious mother, and sent him to Paris, and confided him to the management of accomplished Jesuit Doctors. Although communication by letter with his mother is rendered difficult, intelligence has been received that he has hitherto remained firm in resisting the sophisms of his new teachers, declaring he will cling to the Bible, in which he has always been taught, and that, though he refuses to listen to those who have the advantage over him of age and learning, if they send him a boy of fifteen he will grapple with him. There are two younger daughters, whom the father also declares he is determined to send to a convent. It is to be regretted that the present state of the English law affords

to the maternal parent little hope of vindicating her right to a share in the guardianship of the children. We trust, however, some means may be found in this case of asserting her outraged rights. Meanwhile, she appeals to the sympathy of Christian hearts, and entreats their prayer for her only son. "Let us pray!"

RECENT INTELLIGENCE.

THE PAPAL RECRUITING STAFF.—The only concession the Papal Court seems as yet disposed to make is to agree to the departure of the French and Austrian troops, and the substitution of a pontifical army, if General Farina can contrive to form one. Cardinal Antonelli has instructed the curates to pick out those among their penitents who are, by their years and physical constitution, best qualified for military service, and to bring the influence of the confessional to bear upon them in order that they may be prevailed upon to become soldiers. But the experience of 1848 has shown that even pontifical troops may be easily induced to side with the revolutionary party. The Holy See would for this reason prefer Swiss to natives; but the English, French, and Neapolitan levies in the Helvetic cantons have exhausted the disposable recruits of Switzerland. An application

has, therefore, been made to France, not to allow her two regiments to remain at Civita Vecchia, for the cardinals have little affection for the generals sent them by Napoleon III., but to hand over to the Pope the Helvetic legion raised during the war, and stationed at present at Dijon. The reply of the Emperor to this application is unknown. True, the legion has received orders to hold itself in readiness to march to Marseilles; but it is quite uncertain whether its destination is to be Algiers or Civita Vecchia.

ROMAN CATHOLIC SYNOD.—The Roman Catholic Prelates of Ireland are at present assembled in Dublin, having been summoned by Archbishop Cullen, in pursuance of a letter received from Rome, to hold what is described as a National Synod, for the purpose, according to general rumor, of coming to some satisfactory decision on the much-mooted question of the interference of priests in politics.

The "infallible and immutable" Church of Rome has appointed a Commission to revise the Breviary, and to relate anew the doings of saints, as the version forced on the world for 250 years is now found to be imperfect.

The town councils of Edinburgh and Glasgow have unanimously conferred the freedom of those cities upon Dr. Merle d'Aubigné, the illustrious historian of the reformation.

NEW PUBLICATIONS.

THE BOOK OF ECCLESIASTES EXPLAINED. By JAMES M. MACDONALD, D.D., Princeton, N. J. New-York: M. W. Dodd, 59 Chambers Street. 1856. Pp. 414, 12mo. Of all the divine books which do not contain unfulfilled prophecy, perhaps none presents greater difficulties to the interpreter than this book of Ecclesiastes. This is mainly owing to the highly oriental method in which the discussion is conducted by the inspired writer. That method is really sound and logical; but its rules are very unlike those to which our modern intellect is trained. Our esteemed friend, Dr. Macdonald, has applied his clear common-sense and his warm evangelical feel-

ing to the elucidation of the argument. As the result, he shows that the doctrine of a future state must have been well known to the inspired writer, is propounded by him in this treatise, and was therefore revealed to the ancient Hebrews. This commentary belongs to the class which give the *results* of learning and of Hebrew criticism, without presenting the *process* by which those results are attained. In other words, it is a learned commentary with no parade of learning, no hard and unusual technical terms, no bristling of Greek, Ethiopic, or Hebrew type, nothing to frighten off the intelligent but not professionally educated reader. We warmly recommend the work

for popular use, and for all those good Christians in common life who love to be furnished with all good helps for the better understanding of God's word. The volume contains an ample apparatus for the purpose in view. Among other things, there is a new version of the book, printed with the authorized, in parallel columns. We are pleased to find the author acknowledging that he has risen from this part of his work, "with the conviction that it would be impossible for a synod or assembly of the most learned biblical scholars of our day, to make a translation, which, as a whole, would be likely to prove as acceptable to the religious, or even learned world, as that contained in our authorized English Bibles."

WESTERN AFRICA. Its History, Condition, and Prospects. By Rev. J. LEIGHTON WILSON, Eighteen Years a Missionary in Africa, and now one of the Secretaries of the Presbyterian Board of Foreign Missions. With numerous engravings. New-York: Harper & Brothers, Publishers, Franklin Square. 1856. Pp. 527, 12mo. The title-page well sets forth the contents of the book, and the qualifications of the author. It is altogether reliable as a source of information, highly interesting as a picture of humanity in one of its saddest conditions, and very practical as a demonstration of the need of Christian missions to the heathens and barbarians of poor Africa. Few new books have been laid under such large contributions by the newspapers as this has been since its publication; and there can be no surer proof of "readability" than this.

THE GREAT AMERICAN BATTLE; or, the Contest between Christianity and Political Romanism. By ANNA ELLA CARROLL, of Maryland. New-York and Auburn: Miller, Orton & Mulligan, 25 Park Row. Pp. 365, 12mo. If the *ladies* fight the "great American Battle" in this irresistible style, what ought the male champions to achieve? Let those especially emulate her zeal and courage who oppose Popery, not merely as a political, but as a moral evil, spoiling men's souls for this world, and destroying them for the world to come.

THE HUGUENOT EXILES; or, the Times of Louis XIV. A Historical Novel. New-York: Harper & Brothers. 1856. Pp. 453, 12mo. On the thread of a well-told tale is strung a series of historic facts, illustrating the atrocious persecutions of the Protestants in France, by a Popish despot.

HELEN LINCOLN. A Tale. By CARRIE CAPRON. New-York: Harper & Brothers, Publishers, Franklin Square. 1856. Pp. 308, 12mo.

VASSALL MORTON. A Novel. By FRANCIS PARKMAN, Author of "The Conspiracy of Pontiac," and "Prairie and Rocky Mountain Life." Boston: Philips, Sampson & Company. 1856. Pp. 414, 12mo.

We give the names of these novels, and of their publishers, for "the benefit of all whom it may concern."

Receipts

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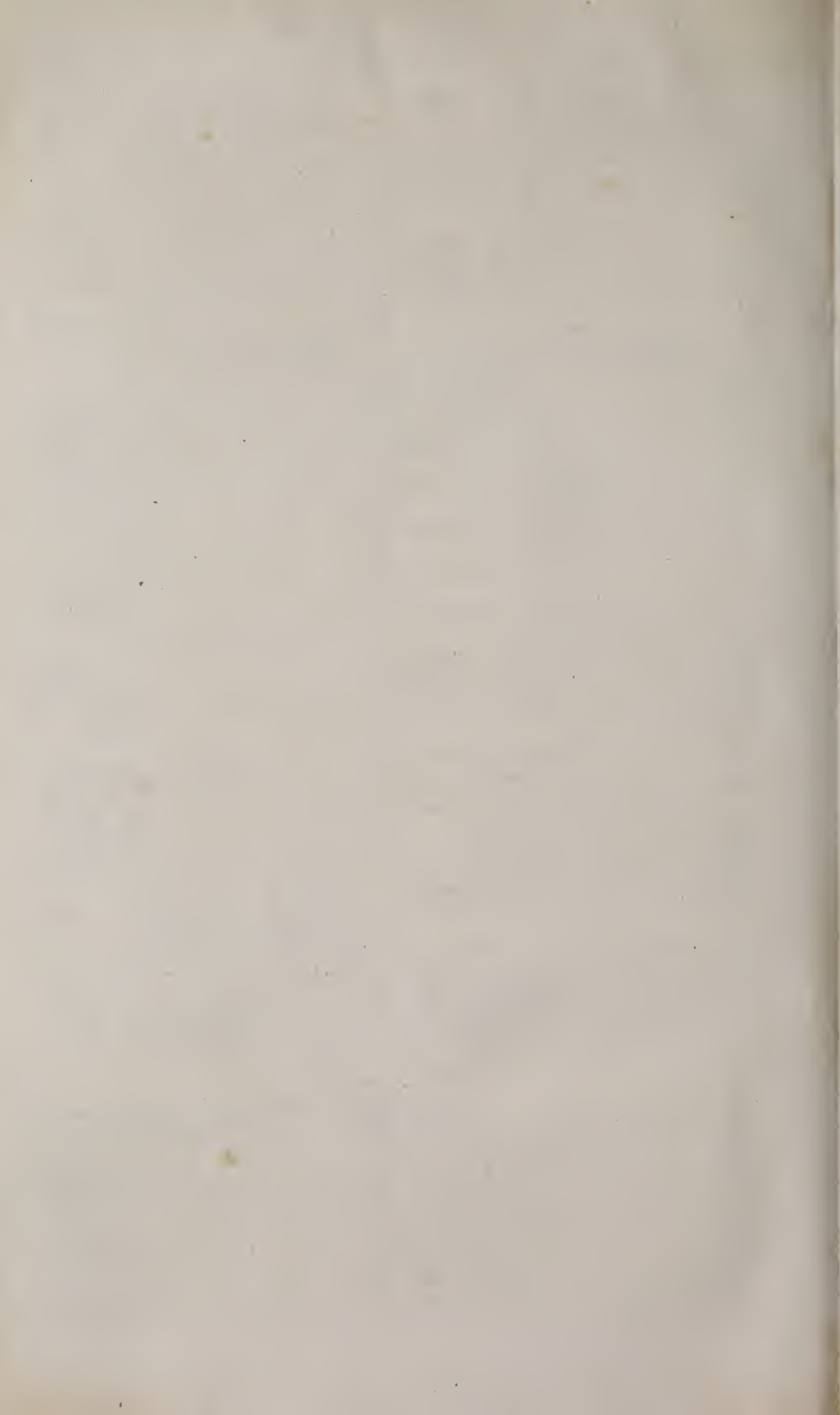
Lavaca. Monthly Concert, per F. Beaumont,.....	10 00
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July 1, 1856.

CONTENTS.

	PAGE		PAGE
The Destruction of Romanism,.....	234	Priests alarmed by Missionary Labor, 250;	
Borzinski's Escape,.....	235	Church Edifice—Hopeful Conversions, 252; The	
The Month of Mary, and the Romish Music,.....	239	Work in Dayton, Ohio, 253; Six new Start'ns,	
Persecutions in Tuscany,.....	240	and Good Prospects, 254; The Work in St. Louis	
Ireland and the Rev. Alexander King.....	243	—Romish Duplicity, 254	
FOREIGN FIELD: Spin, 245; France, 245; The		MISCELLANEOUS: The Jewel Consistency, 255; Fo-	
Gospel gaining in Bohemia; 247.		reign Religious Intelligence, 257.	
HOME FIELD: Anniversary in Boston, Mass., of the		New Publications,.....	263
American and Foreign Christian Union, 249;		Receipts,.....	263



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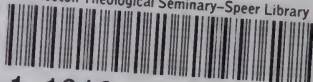
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